194 German. In order to avoid harshness in the sound and pronunciation of words, the Murundi never permits an uninterrupted succession of two consonants or two vowels in the same syllable; he separates the consonants by a vowel and the vowels by a consonant or by the elision of one of the vowels.

191 However, in addition to the Kirundi which is generally spoken in Urundi, there is also a vulgar and sacral Old Kirundi.
192 Its use is limited, and wherever it is spoken only fragments of it are mixed with modern Kirundi. The Barundi have two, three, or more terms for most objects and concepts; some belong to the elegant conversational language, others to the vulgar manner of speech of Old Kirundi which is used by the common people, old women, and also by the Batwa whenever they are among themselves (No. 19, p. 330), and it is found in the religious hymns, festive chants, and ceremonial speeches (see pp. 70 ,
198 124 , 128). In Ruanda there is also a secret ritual language called "lubandwa" (No. 48, p. 315), and there is a similar language called "luchwesi" in Ussuwi (No. 24, p. 57).

197 In Old Kirundi the roots of nouns and verbs and their in-
191 flection are quite different from modern Kirundi. They are also unlike those of any other Bantu language. Presumably Old Kirundi is the original language of the Batwa who have been living in these highlands longer than anyone else. The immigrants who arrived later learned this language from the Batwa and at present use it either separately in addition to their own idiom or intermingled with it. Of course, the Batwa speak modern Bantu Kirundi in addition to their original language (No. 18, pp. 106-107).

192 Here are a few examples to illustrate the three linguistic elements which co-exist in Urundi:

197

Word	Kitwa	Old Kirundi	New Kirundi
sun	irijotwa	irijotwa	isuba
moon	ukurabwa	ukurabwa	ukwesi
leopard	uwuhama	uwuhama	ingwe
sorghum	ururerema	ururerema	isakka
to hunt	kutamagisa	kutamagisa	kuhiga
to forge	kunaga	kunagura	kususa

791

Abashumburuzi (1).

1. Umuhozi (plural abahozi) literally means "extinguisher." It is the noun from the active verb guhoza, "to extinguish," or from the neutral form of the same verb, guhora, "to cool off."

[191]

The common people, who do not know the vernacular language thoroughly and are unfamiliar with its riches and subtleties, often confuse in practice the names and professions of the numerous sorcerers who exploit the populace.

Sorcerers Who Are Believed to Exercise an Influence Over the Crops by Benefitting Them or by Endangering Them With Their Sorcery

They are called by the name of Abahinza, that is to say, "kings and descendants of the ancient aborigional kings," which goes to explain the origins of most of them at least.

In l'Histoire d'un Règne /Book III, not translated/ there was repeated discussion /441/ of those autochthonous petty kings, who joined the powers of priesthood with those of civil and military magistrature.

Among the best-known examples of these diviner- or magician-kings are Mashira, the famous sorcerer-king of the Nduga, Nkoma, the petty king of Marangara, and Rutoke, of the Buhanga. Their subjects could resort to them in every emergency, for they had an answer to everything. To read and foresee the future, to uncover hidden things, to bewitch and cast spells on their enemies and reduce them to impotence, such were not the least prerogatives of their position. They were also begged for a handful of grain of the time of sowing and cultivation, for this was believed to insure a rich harvest.

181 563 military virtues. In view of this, it is difficult to explain the rule of the Batutsi minority. We are obliged to assume either that after the formation of the large states the herdsmen enjoyed an era of peace long enough to cause such a far-reaching psychic reorientation or that the privileged position of the Batutsi is the result of intellectual superiority.

563 [518] The present power of the Batutsi is due to the clever way in which they play the Bahutu off against each other. The Bahutu are powerless against outsiders because of their internal feuds. In contrast, the Batutsi always present a solid front and defeat them because of their superior internal organization. The Bahutu, therefore, regard them as great magicians and are very much afraid of them.

Dr. Hans Meyer gives the following account of the conditions in the southern regions:

"In Urundi and in Uha the Watussi are much less prominent in public affairs and in dealings with Europeans than they are in Ruanda. You see few of them in the villages, often only one in every community, namely, the mtuale [official] of the chief who lives away from the main roads. Their domination over the Wahutu is by no means as great as in Ruanda." (1)

[113]

1. Travel reports of Prof. Hans Meyer on German East Africa. Mitteilungen aus den Deutschen Schutzgebieten 1911, p. 355.

[162] [128] The Batutsi make up barely a tenth of the population of Ruanda. Their number is greater in Kissaka and Nduga, but in the northwest there are probably less than 120,000. The Batutsi [163] are said to be less fertile than the Bahutu. Whether their lower infant mortality compensates for this I do not know.

The Mututsi is by nature entirely different from the Muhutu, even if one disregards the obvious anthropological differences. He [481] moves differently and carries his spear in an entirely different 563 fashion, grasping the end of the lower eighth of the weapon and 191 leaning it against his shoulder. His accent in speaking is also

563 entirely different. In fact, with a little practice, one can recog-
191 nize members of the herdsman aristocracy by their pronunciation. This leads one to believe that the pronunciation of the Batutsi has special phonetic characteristics which may throw light on their former idiom.

563 Bahutu. The difference between the Batutsi and their subjects is so great that by comparison all local differences in individual provinces disappear, and the country seems a homogeneous whole. The herdsmen in the minority are the most conspicuous because of their privileged position. They are closely united and give the entire country its homogeneous stamp.

Numerically the Batwa are so weak and so little in evidence that even in the west where there are more of them, they are not conspicuous. Also local differences are not apparent. Consequently territorial differentiation in the country is manifest chiefly in the second population element, the Bahutu farmers.

563 They make up the conservative element which supports the
178 entire edifice of the state and ensures the stability of the established order. However, they have little capability for independently organizing large states. They do, however, maintain the established forms and even preserve the traditions of a vanquished political organization. Indeed, traces of former conditions are found where individual provinces have given up their independent political existence and have been absorbed into a highly centralized state.
[184] The Bahutu of the individual provinces show important differences
[101] and are themselves aware of these. Thus, when they speak of the Bagoye, Balera, and Banyanduga, they always mean the Bahutu. It is only in Kissaka that the term Banyakissaka stands for the inhabitants in general, and here memories of the state that united Bahutu and Batutsi are still very much alive. We must also not
[101] overlook the fact that the Bahutu of Bgisha in the southern part of Rutshuru call themselves Barundu or Barondo. For this reason it seems to me that the names of the countries of Urundi and Ruanda should be associated with the Bahutu substratum living there.

563 [129] The Bahutu are essentially more heterogeneous than
142 the Batutsi, although throughout the country they have many common traits. They are strikingly different from the herdsman aristocracy